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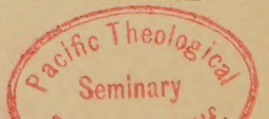
No. 4

WHOSO HAS FELT THE SPIRIT OF THE HIGHEST.

Scarcely I catch the words of His revealing,
Hardly I hear Him, dimly understand;
Only the Power that is within me feeling
Lives on my lips and beckons to my hand.

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him, nor deny:
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

—F. W. H. Myers.



THE PACIFIC

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THE CALL TO CALIFORNIA.

The indications are that at least one of the prohibitory amendments to be voted on in California in November will carry—that which will abolish the saloons the first of January 1918 but will allow the manufacture of liquors and their sale in certain quantities in a restricted way to continue.

Many of the liquor element themselves foresee the end of the saloon. A recent news item from Los Angeles to The New Republic, at Westerville, Ohio, reads: "There is disposition of the saloonkeepers of the large wet centers of this state to look upon the rum cause as a lost one. The state-wide Prohibition election which will be held this year has put the grog shop proprietors in a panic of fear and they are willing and in most cases anxious to sell out their interests in the wet business. Recently in order to find out the sentiment among the saloonkeepers, George V. Steep, editor and publisher of the Californian, set out on a tour of inspection and made personal calls at over 50 saloons in San Francisco, Sacramento and other wet towns of this state. In each of these dives the frank opinion of the proprietor was asked concerning the state-wide vote in 1916. With one exception all confessed that the saloon issue is a beaten cause and expressed a desire to 'get out from under' at the earliest possible opportunity."

The one exception was the manager of a saloon owned by a big brewery.

We hope that every church member will vote for both amendments and bring about thus in 1920 in California what cannot be delayed very many years even if it should not be voted in 1916 for 1920.

Persons having visits to make in the East this year should plan them so as to be at home here in California on election day in November and roll up the highest possible vote for both amendments.

Prohibition is working very satisfactorily in Oregon and Washington. There has been a remarkable decrease of drunkenness and crime. This is what a police judge in Portland said a few days ago:

"Since the first of the year the business of the police court has been cut in two. It has dropped remarkably since the New Year's rush.

"Right along in the regular course of a day we used to have from 40 to 65 cases, with frequently more than 100 and sometimes 170 and 180. It used to keep us grinding from 9 o'clock in the morning until 6 o'clock at night.

"This morning we had one 'drunk.' Yesterday we had

two, and there have been but half a dozen in court since the first of the year."

The chairman of the Public Safety Commission says that there are very few motor vehicle accidents since prohibition became effective and that arrests for reckless driving are few and far between.

In Seattle the arrests for drunkenness the first eight days of 1915 were 84; for the first eight days of 1916 they numbered only six.

Former Mayor Cotterill writes:

"Prohibition in Seattle has reduced the harvest of 'drunks' in the city jail 93 per cent in the first week of 1916 as compared to the same week in 1915.

"And this in spite of the fact that for the two weeks preceding January 1, 1916, and especially on the closing days, there was a veritable advertising orgy of liquor 'bargain sales,' and it was estimated that nearly \$1,000,000 worth of 'booze'—or about one-tenth of Seattle's previous annual liquor bill—was purchased and stored away in the houses of liquor users.

"It's evident that the new Prohibition broom is sweeping fairly clean in Seattle. With a commercial record of a million dollars per day passing over her wharves, the first seaport on the Pacific Coast—having passed San Francisco in commercial statistics during 1915—Seattle now sets a new moral mark, one arrest a day for drunkenness! Is there any commercial metropolis with a third of a million population and a record to equal Seattle's New Year week under Prohibition? If there are, then—Seattle must do better."

Los Angeles, Oakland, San Francisco—the challenge is up to you.

North Yakima, just across the Cascades from Seattle, is a city of 20,000 population, and this is the record there for the first eight days of 1916:

"Not a single arrest for drunkenness, fighting, disorderly conduct or larceny. No fines in police court. Only three prisoners in city jail—'hangovers' from last year, and two of these went free on January 11."

California should arise with that might which is hers and make it so that from British Columbia to Mexico there will not be a licensed saloon after January first, 1918.

THE WAR FORECAST FOR THE YEAR NINETEEN HUNDRED AND SIXTEEN.

The most interesting and valuable forecast of the European war for the year 1916 was made recently by Lieutenant Walter E. Ives, an expert writer on military affairs. He expressed the judgment that Russia would be again the theater of the biggest operations; that the time has not come for the expedition to the East, and that the Austro-German forces having accomplished in the main what they hoped to accomplish in the Balkans will drive again against Russia with the hope of practically eliminating her from the conflict.

While the Allies might be considerably damaged and disconcerted by an invasion of the Orient, Lieutenant Ives believes the decision can come only on the soil of France or Russia. Under present conditions, he sees of course that the Germans have no chance of reaching either Calais or Paris; nor the Anglo-French forces of rolling back the invaders. Accordingly he looks toward Russia for the decisive conflicts which will in the year 1916 point out the end. We quote from his article as follows:

"While the greater part of the military critics believe

Mackensen's Serbian armies and the new German levies of 1916, which are now about to take the field, to be preparing a drive on the west front or toward Suez or Bagdad, the German Field Marshal is most likely making ready for the resumption in conjunction with Field Marshal von Hindenburg's armies, of the temporarily abandoned Russian campaign.

"In all likelihood a strategy very similar to that of 1915 will be adopted. The Russians last year were permitted recklessly to sacrifice their men in unceasing attacks, and to waste the ammunition they had accumulated before the beginning of the Winter for their desperate offensive. When the Russian men and munitions supply had broken down in the Spring the Teutonic offensive was ready to begin. I venture to say that the history of the campaign in Galicia in 1915 will be duplicated in 1916. Already the Russian offensive has begun. But it is not the original 'steam roller,' which had been prepared for forty years, and had broken down even so, that is now coming back. It is only a quickly patched-up machine, and so the parallel of the Galician campaigns this year and in the previous one will differ in so far as this time the Czar's armies, though they may succeed in forcing the Teutons back a few miles here and there, will not be allowed to carry out their offensive in the proportions of 1915, and the collapse of the Russian munitions and supply departments will come more rapidly than before.

"At the same time, it would be foolish to suppose that it will be easy to overcome the Russian armies, whose bravery and tenacity will demand many an appalling sacrifice before it can be crushed. Likewise, there can be no doubt that the new year will witness a closer co-operation of all the allied armies on both principal fronts, and that the Germans will have to stand many severe batterings on the west front while they are carrying on their offensive in the east. Men familiar with the strength of the German positions in the west are confident that they will hold under all circumstances in 1916 as they did in the previous year, but the holding of the line is, of course, vital to the success in the east. At any rate, the year before us will see the climax of the European struggle. If it brings about the final collapse of the Russian fighting machine, the elimination of Russia from the decision, (and the prospects of this are favorable) then, but not before, the Central Powers may resume with fair prospects of success their campaign in the west, or commence their march to the Orient. Then, and then only, the year of 1917 may bring us peace."

HOW THE PASTORS TAKE DR. BADE'S NEW BOOK.

The announcement by Professor Gayley of the University of California that he would make Dr. Bade's book, "The Old Testament in the Light of Today," the basis of a series of lectures before one of his classes resulted in bringing the book into special notice and consideration last week. Some of the daily papers at once printed some excerpts from it and the next day followed with brief interviews with ministers hereabout. So general was the indorsement of the main positions of the book that what was perhaps thought would be considerable of a storm in theological and church circles was dissipated quickly. It did serve, however, to create increased interest in the modern positions as to the Old Testament, and the expression of a wish on the part of not a few that Dr. Bade's lectures might be open to others than seminary students. Arrangements were made accordingly to transfer them from the class room to the

seminary chapel where the attendance has been considerably augmented.

Readers away from the bay cities may be interested in the comments which the daily newspaper reporters drew from the persons whom they interviewed, and which appear to have been written or dictated by them.

The Rev. R. Fulmer, the pastor of the College Avenue Methodist Episcopal Church of Berkeley, said: "Dr. Bade's position . . . does seem to me to be in large measure worthily taken. In preaching and teaching the Bible we must follow a constructive program . . . The book is its own best testimony as to what to accept and what not—what to teach literally and what to consider as figurative."

The Rev. D. A. Pitt, pastor of the First Baptist Church of Berkeley, expressed himself as follows:

"The Old Testament is not taught literally in the church today. There is a marked development in the Old Testament in regard to both God and religion. I believe that with the progress of civilization the minds of the people have changed and that the works of former ages should be taken in the present day light."

The Rev. H. J. Loken, pastor of the First Christian Church said:

"The Old Testament does not furnish the highest standard of ethics and in our church the book is not taken literally in all its parts. Where poetry and fable is involved they are considered as such. It is not right to take the Bible as it stands in this Christian era and teach it as it was written centuries ago. The teachings of the First Christian Church are identical with those of Prof. Bade."

The Rev. George C. Eldredge, pastor of St. John's Presbyterian Church, having in memory perhaps the persecution which drove Dr. Thomas Day out of the chair of Old Testament Literature in the Presbyterian theological seminary at San Anselmo, expressed himself guardedly of course:

"There is undoubtedly a great deal of truth in Professor Bade's book, but I do not wish to express an opinion in regard to it or its teaching at the present time."

Even Dr. McAfee of the First Presbyterian Church, who is a very earnest defender of old-time creeds, allowed himself to go on record as accepting the idea of progressive revelation. Dr. McAfee's statement was:

"Ethically, morally and religiously I believe the Old Testament to be correct. I also believe the principles which underlie its teachings are good for today. The events related in the book, according to the teachings of the Presbyterian creed, are nothing but the truth. We believe in teaching the Bible through the system of progressive revelation. By this I mean that the word of God is taught from the beginning, taking it in an elementary form and allowing nothing to conflict."

The Rev. W. K. Towner of the First Baptist Church of Oakland spoke deprecatingly of the book and stated that he would consider it in his pulpit.

Dr. Van Horn of the First Congregational Church of Oakland is reported as having said when asked "What do you think of it?" "Well, it's a good book; a very readable book." To the question "Do you agree with Professor Bade's statements?" he is reported as answering: "Well, I do with some; and with others I do not."

This seems to have led the reporter to believe that he was on the verge of something that would enable him to furnish for his paper a "story" of "stories" and he put this question: "To be more specific, what do you think of his

statement, for instance, that there was no flood and no sparing of the family of Noah and so forth?"

Forthwith came the reply: "Ah, now, I have nothing to say about that."

Evidently Dr. Van Horn knew that the consideration of such a matter as the flood story in the Bible, and the relation thereto of science and historical criticism, is all in all a thing so intricate that it would be extremely hazardous to entrust a comment thereon to the ordinary newspaper reporter.

Why the reporter put the question we do not know, for we have found in Dr. Bade's book only the briefest mention of the flood. This is practically all: "Even if science and historical criticism had not demonstrated that the flood described in Genesis can never have taken place, we should on moral grounds have to discard it as a punitive act of God."

Now that we have come to the story of the flood it may be of value to our readers to quote for them a paragraph or two in a new book by Dr. Peritz, Professor of Biblical Literature in Syracuse University. It is one of the Bible Study Textbook Series issued last year by the Methodist Book Concern. Dr. Peritz writes: "The story of the flood is given in two versions, but they are interwoven in one. According to the earlier account . . . the flood is caused by a forty days' rain; and two or three weeks after the rain had ceased the olive trees are already above the waters. According to the later and fuller account the flood lasts over a year, the waters come from subterranean as well as celestial sources and cover even high mountains. In the prophetic account we meet again the simple or anthropomorphic idea of God: Jehovah repents and is sorry over what he has done; he puts the cover on the ark and shuts Noah in; he smells the roasting of the sacrificial meat, and is appeased by it. . . .

"Creation and flood stories were current among many nations of antiquity. Those of nearest resemblance to the Hebrew are the Babylonian. In view of the older civilization of Babylonia, the latter must be considered as the source of the former. But both in literary form—even though the Babylonian epics are genuine poetry—and in elevation of thought the Hebrew surpass the Babylonian. The Hebrew authors know how to purge their sources of the crass mythological and polytheistic elements, and to present them in pure monotheistic forms, surcharged with highest moral and religious truths. That the flood story rests upon some historical foundation is probable. It is probably based upon the reminiscence of some memorable and devastating inundation of the Euphrates valley. To the biblical writer it has furnished serviceable material with which to close up the prehistoric period of human history so as to allow him a nearer starting point in tracing the origins of the races of the biblical world and of the Hebrew race in particular."

THE REV. ROY H. CAMPBELL COMMENTS ON DR. BADE'S BOOK AND TELLS ALSO HOW THE MODERN INTERPRETATIONS ARE RECEIVED IF WISELY PRESENTED.

Mr. Campbell's statements were made to a representative of the Oakland Tribune the day after the interviews from which we have already quoted appeared. We quote as follows:

"Yes, I am intensely interested in Dr. Bade's book and I

am glad that The Tribune is giving a larger public a casual acquaintance at least with the modern attitude toward the Old Testament. I am doubly interested because I have not had to read the book. For three years, four days a week, in the ordinary round of theological training in Pacific Theological Seminary I imbibed Dr. Bade's lecture course. You will understand that in this way I not only have gotten his findings as he has set them forth but took each successive step with him from foundation to superstructure. And while I was doing that work it was with the approval of the Congregational churches of Northern California. Each year at the annual gathering a committee on Seminary inspection is appointed to visit class rooms, interview the instructors, study the courses and report back to the main body of church members represented in the yearly conference. That was done each of the three years while I was taking the course and not once was there an adverse report. So that this work of the Old Testament department, and the finished product as represented in the attitude which every graduate of the seminary must of necessity make his own has the backing of the Congregational churches of California from the Oregon line to the Techachapi.

"It may be of interest to know that with this equipment I am serving what would be termed theologically a conservative church. The majority of the members were trained in the older attitude toward the Bible. Yet in spite of this I venture to say that with about two hundred representations based upon the Bible which I have given in my year's ministry here there is not a single instance where the most devout, or let me say old-fashioned members has had cause for complaint. It all depends on the method of interpretation and one's sympathy for other viewpoints and experiences. If one takes the spirit of Jesus himself he is not apt to go far wrong. He taught surely the progressive revelation.

"You have heard it said in old times 'an eye for an eye'—but I say unto you" and then he gave the better rule for adjusting difficulties. But we must remember that the older law was in the interests of mercy and justice. It was uttered when a man took not only an eye for an eye but wiped out a whole family or clan if a single man even by accident had injured him. It was to do away with this wholesale slaughter that this law was given.

"But later it came to cover the hideous vengeance of the murderer who took the letter of the law and did not reckon with its spirit. They were both the revelation of the eternal will of God, one for a primitive people and the other for men who had back of them the moral findings of the prophets. Now I believe that an understanding of this is essentially helpful, especially to young men and women who are given to careful scrutiny of any fact and who weigh justice unmercifully. And this same principle holds in every instance where the Old Testament does not seem to measure up to modern ethical standards."

ERRONEOUS IDEAS ABOUT GOD.

In that study in moral development which Dr. Bade of Pacific Theological Seminary makes in his new book, "The Old Testament in the Light of Today," he quotes some of those Old Testament passages which represent Jehovah as full of savage passion, and says:

"These judgments, attributed to God, in the Old Testament, are rarely anything else than actual or anticipated occurrences translated into acts of Jahveh, and considered

in the light of primitive human justice—half punishment and half outrage. The punishment of children for the sins of the fathers presented no ethical difficulty under the group morality system of the time. Hosea was not far enough along the road to individualism to question the justice of such punishment. The Hebrew prophet believed that earthquakes and eclipses of the sun could be warded off as easily as a pestilence by the recovery of Jahveh's favor; for all were manifestations of divine wrath. The modern knows that the pestilence is in his own power if he can but find and destroy the microbe; that earthquakes are not sporadic irruptions of divine punishment, and that a solar eclipse is a harmless phenomenon obeying laws so regular that the astronomers can foretell its advent to the second."

After directing attention to figures of speech used about God or put into his mouth, as sources of immoral conceptions concerning him, Dr. Bade says: "This danger is especially great under the old static view of revelation, which still lies as a tacit assumption behind the preaching of many pulpits; and by force of traditional momentum carries along nearly the entire Biblical instruction of the young. Thus it happens, through ignorance of the facts of Israel's moral development on the one hand, and a false view of revelation on the other, that deplorably crude and immoral ideas about God are still imparted as the 'word of God.' The corrective lies in realizing the fact that the prophets naively attributed to God their own feelings and sentiments, which naturally did not rise at all points superior to the moral and aesthetic limitations of their age. 'Jahveh said unto Hosea, go take unto thee an impure wife,' (Hosea 1:2) illustrates, for instance, a not uncommon practice of Hebrew prophets to sanction the beginning of a course of events by the outcome. Hosea brooded over his domestic sorrow, viewed it in the light of his later ministry as his divine call,—God's rearmost thought. But it does not follow that he was actually divinely directed to marry a woman preordained to prove unfaithful to him, in order that this bitter experience might prove helpful to him in his ministry. Both the teaching of Jesus and a deeper religious philosophy require us to dissent from a theory of determinism that makes God operate with evil in order to effect his purpose. We face an element here, in Hosea's conception of God's providence, which was borrowed from his time. That is its historical justification. But for its literal use and interpretation in these days, there is no justification except that of ignorance.

"A declaration based on similar naive presupposition, and put unto the mouth of God, is the following: 'I have given thee a king in mine anger, and have taken him away in my wrath.'

"The service of the Bible to the higher Christian culture of our time must suffer grievous harm if such passages are used by the unthinking to propagate immoral ideas about God."

HE SHALL SUFFICE.

Yea, thro' life, death, thro' sorrow and thro' sinning,

He shall suffice me, for He hath sufficed:

Christ is the end, for Christ was the beginning;

Christ the beginning, for the end is Christ.

—F. W. H. Myers.

PACIFIC COAST NOTES.

By January 15 all the rooms formerly occupied by saloons in Kellogg, Idaho, had been rented for other purposes.

The membership of the Baptist churches in the Los Angeles Association has increased since 1909 from 9,016 to nearly 15,000. The missionary contribution have gone up from \$40,854 to \$90,658.

The mineral output of Alaska for 1915 was \$32,000,000. This was an advance from \$19,000,000 for 1914. The increase was chiefly in copper, about four times as much being produced in 1915 as in 1914. Although many of the placer mines have been worked out there was a small increase in the gold product.

Miss Kate A. Cory, an adopted member of the Hopi Indian tribe of Arizona, sold recently twenty-five of her Indian pictures to the Smithsonian Institute in Washington, D. C. The Woman's Journal says: "From an Illinois farm to a Pueblo village and from a farm house to a third floor one-room flat in a Hopi communal house is an experience not given to every woman. Miss Cory traveled seventy miles across the deserts of Arizona to find subjects for mural decorations. When she reached the Pueblo village of Hopi, she lived for six years among these Indian people and found them so interesting that she almost forgot why she came. She compiled a Hopi grammar while she was getting acquainted with the tribe of her adoption and she helped quiet a Hopi revolution. She is the only woman of another race who was ever taken into the secret clans of this pagan tribe."

President Fitch of Andover Theological Seminary spoke at the Monday meeting of the Congregational ministers of San Francisco and vicinity. The address was replete with information and of such sparkle as to mark the occasion as one of the best for many a month. Dr. Fitch has been giving a series of lectures before the Stanford student body and has found there great need for education in the intellectual sanctions of religion. He found among the students what he called "a divine incapacity for certain kinds of evil," and yet an utter lack of that training which makes possible the adjustment of religious truth to the life of today. Contrasting Southern California with Northern President Fitch remarked that he found in the Southern part of the state a thorough stand-patism in every way. They are an awfully nice folk down there, but there is a big lot of old-fashioned ideas. Rest is wanted in all things down there. But up here there is an extreme individualism—a sort of Bohemian atmosphere and a devil-no-care spirit.

The California State Board of Health has issued a statement concerning the food value of ripe olives: "The ripe olive is too often considered as a relish instead of as a food, according to Professor M. E. Jaffa, Consulting Nutrition Expert of the California State Board of Health. It is an exceedingly palatable and easily digested form of food and should never be considered as a condiment or relish. It has at least nine times greater fuel value per pound than pickles or like relishes. Ripe olives are very much more desirable than green olives, however, for they contain nearly twice as much fat. It is to the interest of the consumer to buy the ripe olives, for the reason that he receives far more nutriment for his money by purchasing the matured pro-

duct. In comparing the ripe olive with other foods, such as bread, rice, etc., Professor Jaffa states that while rice will rank far ahead in total food value, the ripe olive, so far as food value is concerned, compares very favorably with many of the ordinary foods. Pound for pound, ripe olives, so far as value of heat unit is concerned, contain almost as much food value as bread, and in the case of very large olives, the value may be increased to approximately the same as that of bread."

In a statement concerning food the California State Board of Health says: "The policy of supplying all state wards in prisons and hospitals with a plentiful supply of food in variety, has prevented the introduction of pellagra into California institutions. This disease is exceedingly prevalent in prisons, hospitals and orphanages throughout the southern states, and during 1915 there were seventy-five thousand cases of the disease in the United States. Its cause has been unknown for many years, but the United States Public Health Service has just announced that instead of being due to the use of spoiled cornmeal and cottonseed oil, the disease is due to failure to include such foods as meat, milk, eggs, peas or beans in the diet. It has been found that the disease develops only in persons who do not eat protein foods. The United States Public Health Service has conducted a series of experiments which prove conclusively that the disease is due to the use of a faulty dietary. In California there have been very few cases of pellagra, and the State Board of Health believes that many more cases would have developed in State institutions if inmates had been supplied with a one sided diet of corn, cereals, and like non-protein foods. The first symptoms of pellagra are intestinal disturbances, skin discoloration, nervous disturbances, and finally in the later stages, the most extreme weakness and insanity. There were nine cases in California during 1912, eighteen during 1913, twenty-seven during 1914 and twenty during 1915."

WHAT A FORMER PASTOR OF PLYMOUTH CHURCH, SEATTLE, IS DOING IN NEW ENGLAND.

Many of the readers of The Pacific remember Dr. Wallace Nutting who was pastor of Plymouth Church, Seattle, for several years. Leaving the ministry on account of ailments brought on or greatly aggravated by the work therein he turned to out-door photography and through his pictures accumulated considerable wealth. Now we notice in Eastern papers that he has purchased and restored, near Boston, several old residences of the colonial type by means of which lovers of the antique and students of colonial architecture are offered an unusual opportunity for the study of that old-time style of buildings, interior decorations and furnishings. These houses are located in Portsmouth, Haverhill, Newburyport, and Saugus, and have been selected with the approval of the Society for the Preservation of New England Antiquities, of which Dr. Nutting is a member. His object in buying and fitting out the houses has been in no way commercial, but a labor of love to set forth the life of the early makers of American history. They are open daily to the public, the only charge being twenty-five cents to defray the expense of the caretakers.

In one of the houses there is a unique table board and trestle, one somewhat like it being in the Metropolitan Museum and claimed to be the only one in this country. It is said:

"Tables of this style went out of use about 1600, when the standing tables came in. A similar trestle board is shown in Da Vinci's painting of 'The Last Supper,' so it is known that the style must date back to the middle ages.

This particular table was used by George Washington at the old inn in Saugus and shortly after, being then very old, was stored away in the garret and preserved merely as a Washington relic. But as an antique piece, Mr. Nutting declares, it has a value many times beyond any connection with Washington. When the inn was sold the table was bought for a few dollars and the buyer took it West. For many years it was lost sight of, and then Mr. Nutting traced it and obtained in it what he believes is easily in importance the first piece of American furniture.

"With this table is a Pilgrim chair for eight generations in the same family, which was always reserved for the head of the house, and a folding so-called monk's table probably of a sixteenth century date and very rare."

CHRONICLE AND COMMENT.

In Denver, Colorado, the number of arrests the first ten days of 1915 were 401. For the first ten days of 1916, after prohibition became effective they were 149. For drunkenness the figures were 75 and 23.

At Chamois, Osage county, Missouri, there were 168 names to a petition for a license for a saloon. An analysis showed that 22 of the petitioners had been convicted of crime, two were dead at the time their names were put on the petition, 21 did not live in the town. There were seventeen negroes and 43 others were either saloon keepers themselves, or bartenders, or members of their families.

The Rev. R. J. Campbell, until recently of City Temple, London, now a member of the Church of England, said in a recent address: "Protestantism, in general, has had little comfort to give mourners, for it has been so sadly silent regarding the future of our dead. To some extent they must need us still. The shock of passing out of the physical body cannot have changed them very much; they want us, think of us, long to know that they are followed by our loving thoughts and prayers. Hopeless pity on our part can only distress and hamper those who have gone, and probably know of it quite well; but earnest faithful, persevering, loving prayer can reach to comfort them and cheer them on their new venture of soul."

In a recent address at Glasgow, Scotland, before the Independent Labor Party, Mr. Philip Snowden, an influential member of Parliament, said that those persons who were working for peace were "doing a really necessary work, the value of which would be appreciated when calm and dispassionate reasoning was possible." Mr. Snowden expressed the judgment that the conditions for peace actually existed now if the people who in the past had been fooled by diplomats, kings, and kaisers would only say: "This is our business, and we will take it out of the hands of those responsible for it; recognizing our common interest as workers, we will establish conditions which will insure the future peace of Europe. It seemed to be the belief of each individual nation that the war had been thrust upon it. If there had been some ghastly mistake, why should it not be reasoned out and terms agreed to which would satisfy all." Mr. Snowden, it should be remembered is not for peace at

any price, but on such terms as will make another European war practically impossible.

"Men say that this kingdom is visionary and impractical. Well, it has lifted the world in its steep ascent more than anything in history," says the Christian Work, of New York. "It is still the inspiration of this world in which we live. It is its only hope. We have courage to face the future and to endure the present because of the power of that vision. This light that never was on sea or land is the life of everything that lives in man. All the problems of America are religious problems. They are all problems of human relations. Take any one of them, the problem of immigration, labor problems, the problem of the Trusts, race and color problems. We may do something by legislation and by economic arrangement, but an ultimate solution is only possible through religion. Religion works in the sphere of relations, and our problems are all due to the fact that the true relations have been lost. We must get back into the right attitude towards each other. For this we need faith and the courage that faith can give. We need faith in God and in man. In the true spirit of our age we move forward and make the old adventure of soul, which has ever led men to serve the purpose of God."

In a recent sermon Dr. Jefferson of Broadway Tabernacle, New York, remarked: "The followers of Jesus Christ must pray for more strength. Many of them are too weak for these boisterous and tumultuous times. Only strong men can avail anything in so terrific a gale. Christ's first word to the world is, Repent! To repent is to change one's mind. The world goes astray because it thinks wrong. It will always think wrong until it thinks as Christ thinks. The business of Christian men is to induce the world to think as Christ thinks. How can they do this if they do not speak out? How can they change the world if they do not resist its actions and condemn its opinions? The chief work of the church of our day is to get men to think right. Multitudes are tied hand and foot by ancient superstitions. Men in high places are victims of old delusions. Good men—men who mean to be good—are blinded by the god of this world. They succumb to current opinion. They are browbeaten by the newspapers. They are swept off their feet by glib talkers. It takes a prodigious effort to get men to change their habits of thought. Opinion when deeply rooted is not readily modified. Only men who dare to think for themselves, and to stand up against the popular notions of the time, and to speak out boldly their convictions, can exert any lasting influence on the life of the world."

On the 11th of January 1852 the Rev. Frederick W. Robertson said in a sermon: "There are three ways in which the human race hitherto has endeavored to construct itself into a family: First, by the sword; secondly, by an ecclesiastical system; and thirdly, by trade or commerce. We now come to the system of commerce and trade. We are told that that which chivalry and honor could not do—which an ecclesiastical system could not do—personal interest will do. Trade is to bind men together into one family. When they feel it their interest to be one, they will be brothers. Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we, who have observed the ways of God in the past are waiting in quiet but awful expectation until he shall confound this system as he has confounded those that have gone before. And it may be affected by convul-

sions more terrible and more bloody than the world has yet seen. While men are talking of peace, and of the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling towards us the crushing thunders of universal war. "Therefore there is but one other system to be tried, and that is the cross of Christ—a system that is not to be built on selfishness, nor upon blood, nor upon personal interest, but upon love."

CONSISTENCY LACKING.

The table in The Pacific this week giving the naval appropriations of six of the leading nations of the world since 1900 is suggestive. It would seem that the United States with nothing to fear from continental neighbors, and having therefore no call for great land forces, showed by her naval appropriations as much of the militaristic spirit as any other of these six nations except Great Britain, who was led by the jingo scare of 1909 to greatly augment from that time her appropriations.

Notwithstanding the fact that our naval appropriations were much larger than those of Germany, a great cry went up in this country against German militarism when the war in Europe broke out; and now there is a determination to lead the nation to the adoption of a preparedness program as thoroughly bad as any that Germany ever adopted. Verily "Consistency, thou art a jewel!"

NAVAL APPROPRIATIONS OF THE PRINCIPAL POWERS FROM 1900 TO 1914, INCLUSIVE.

Fiscal year.	Great Britain, United States, Germany.		
	Apr. 1-Mar. 31.	July 1-June 30.	Apr. to Mar.
1900-1	\$145,792,850	\$61,721,695	\$37,173,074
1901-2	150,569,190	68,438,301	46,315,800
1902-3	150,679,328	82,977,641	48,818,700
1903-4	173,548,058	104,126,192	50,544,000
1904-5	179,138,049	116,655,826	49,110,300
1905-6	161,117,947	109,725,059	54,918,000
1906-7	152,954,342	98,392,144	58,344,300
1907-8	151,880,617	117,353,474	69,133,500
1908-9	156,401,161	120,421,579	80,737,626
1909-10	181,936,341	122,247,365	95,047,820
1910-11	202,056,258	111,791,980	103,302,773
1911-12	211,596,296	133,559,071	107,178,480
1912-13	224,443,296	129,787,233	109,989,096
1913-14	237,530,459	136,858,301	112,091,125
1914-15	260,714,275	141,872,786	113,993,329
Fiscal year.	France, Russia, Japan.		
	Jan. to Dec.	Jan. to Dec.	April to March.
1900-1	\$72,683,180	\$42,101,212	
1901-2	67,079,014	45,488,462	21,373,954
1902-3	59,217,558	50,769,465	17,654,528
1903-4	59,740,222	60,018,895	17,553,279
1904-5	60,178,623	58,076,543	10,018,024
1905-6	61,565,779	60,228,444	11,378,202
1906-7	59,514,290	60,703,557	30,072,061
1907-8	60,675,813	43,012,166	35,124,346
1908-9	62,194,916	49,682,482	39,347,332
1909-11	64,899,589	58,059,040	35,005,719
1910-11	74,102,439	46,520,465	36,889,158
1911-12	80,371,109	56,680,915	42,944,329
1912-13	81,692,832	82,019,633	46,510,216
1913-14	90,164,625	117,508,657	48,105,152
1914-15	123,828,872	128,954,733	69,111,653

DENOMINATIONAL TERMINOLOGY.

There is one of the churches or denominations of Christendom which it is difficult to name so as to be understood. This applies to the local or individual church as well as to the denomination—if in reality there is in this instance a denomination. We refer to the "Christian", or as it just as often is called the "Disciple Church" or "Disciples of Christ." The church sprang from Alexander Campbell who came out of the Presbyterian Church about a hundred years ago, and its members were long called Campbellites, and the Church The Campbellite Church—a name of late years resented.

Inasmuch as all evangelical churches are Christian churches we invariably print the word Christian in quotation marks when reference is to this church or any of its separate or individual churches.

There is a church in Berkeley called "The First Christian Church." It is not that in reality. The First Congregational Church was the first Christian church there.

If a stranger were to come along and were to ask, "Is there a Christian church in Berkeley?" one man might answer, "yes, there are two," another might say, "yes, there are twenty or thirty."

The word Disciple is about as difficult to use aright and in a way that will be understood, for the reason that disciples are in all the other churches.

In view of these things our readers doubtless will be interested in the following from the Christian Evangelist of St. Louis:

"One of our most valued correspondents takes the Christian Evangelist to task for its acceptance of denominational terminology in using the phrase 'Disciples of Christ,' and especially for spelling the word 'Disciples' with a big D. The question which he raises is an old one, and yet we think it worthy of at least brief discussion at the present time.

"The undenominational character of the Restoration plea is one of the strongest features. It is of the very essence of the plea that it should decry the evil of denominationalism and that it should always stand for a universal type of Christianity. There certainly were no denominations in the original church of the New Testament and those who wish to restore that church cannot, therefore, become denominationalists without destroying their own position. It may be for this reason that those who oppose our religious viewpoint are constantly seeking to place us in the denominational attitude. Being denominationalists themselves, it may, be too, that they cannot understand the legitimacy of any other interpretation of religion.

"So much for the logic of our position. When it comes to practical usage, however, we are placed in a rather difficult situation. Our churches certainly represent definite religious convictions. These convictions, however universal in theory, are not held universally. When, for purely historical reasons, it becomes necessary to refer to the churches which plead for the larger conception of Christianity, for the sake of clearness and accuracy terms must be used which refer directly to the churches in question. The United States Census Bureau, for example, must list our churches and members under some sort of name. For convenience, purely, and not with any absolute reference, the phrase 'Disciples of Christ' is used. If the word 'Christian' should be used in the same connection it becomes just as denominational as 'Disciples of Christ.' In fact, it is so used by the members of the so-called 'Christian Connection-churches.

"The point is that whatever term is applied must be used, and understood to be used simply for purposes of accomodation and in no sense as absolute. If this understanding is always made clear, we can see no special harm in the terminology.

"As for the big D, that is purely a grammatical and linguistic question. Any word referring to a special group is properly capitalized. The use of a small letter does not affect the argument anymore than you make Saxon a common noun by spelling it with a little s.

"Personally, we prefer the word 'Restoration,' whenever it can be used, rather than either 'Disciple' or 'Christian' because it carries with it the idea of a movement or plea rather than that of a denominational organization. There are, however, obviously, times when, for the sake of clearness and to avoid repetition, it becomes necessary to employ another term. At such times the best we can do is, with Alexander Campbell, to use the phrase, 'Disciples of Christ,' or, with Barton W. Stone, the word 'Christian.' When churches, as churches, are referred to, the proper usage is unquestionably 'Churches of Christ.'

"This discussion may seem trite to some of our readers, but, at any cost, it is necessary that the strictly undenominational ideal which is the core of our plea should always be kept in mind."

DR. BLACK'S LETTER TO CITY TEMPLE, LONDON.

In declining the call to the pastorate of City Temple, London, the Rev. Dr. Hugh K. Black of Union Theological Seminary wrote in part as follows:

"I appreciate the wonderful opportunity which the City Temple affords to a man to preach out whatever soul is in him. With its history, its present resources, its strategic position, it is second to none in the whole English-speaking world. . . . Coming at this time of war, the call came as an insistent tug at my heart. To me, as to you, Great Britain with her allies is fighting the battle of civilization. All that I mean by religion is at stake, though I know that in the long run it is secure. If Germany, with her hellish doctrine of might over-ruling all right and all law, were to win, the world would not be worth living in for men of my creed. I think I have the message which London needs for this day of stress. I know that the City Temple gives the commanding pulpit from which to preach it. And after the war in years of reconstruction there will be need for every voice in Europe that can speak the complete Christian message, when the outlaw Germany must be received once more into the family of nations. I never again, I trust, can experience the emotional appeal all this has made to me. All my available relatives and friends are serving in the British army, and I too have longed to serve the Old Country in her struggle.

"I say all this that my friends in the church may not think I have lightly considered the whole situation. They may wonder how I could see the opportunity as I have described it, and yet refuse to entertain it; and confess that I sometimes wonder myself.

"It could only be a sure sense of duty that could strengthen me to resist such an appeal. There are the claims that my present work naturally makes on me, and I find that the roots are deeper than I had suspected. The opportunity that has been afforded in America is boundless, and is limited only by the limits of time and strength. I

need not here try to describe the nature of my work, but I have discovered that it claims me utterly, now that I have spent nine years in learning to do it.

WHO'S WHO?

San Francisco Laymen's Missionary Movement Convention.

The Laymen's Missionary Movement Convention for San Francisco and vicinity will be February 20-23 in the First Congregational Church of San Francisco. The following named persons will be on the program for addresses, etc.:

Ernest W. Naftzger.

Leader of song and solos. Twice around the world with Chapman and Alexander. The world's greatest singer of Gospel songs.

Herbert S. Johnson.

For sixteen years pastor of the great Warren Avenue Baptist Church, Boston, Massachusetts. Graduate of Harvard University. A man of independent means who so sincerely feels the call of this work that he supplies his pulpit and pays his own salary to go with this team of speakers. A real Christian steward with a life purpose. A commanding personality.

J. O. Randall.

Representing the Board of Home Missions and also the Commission on Evangelism of the Methodist Episcopal Church. A man whose plans and policies have led his denomination in adding 167,000 members during the last year. An expert in methods of personal work. A man with a message.

James P. McNaughton.

Just back from Turkey, escaping a Turkish prison. Bearer of fresh news from the war territory. Has intimate personal knowledge of the Armenian massacres. A missionary for twenty-eight years of the American Board. Will tell you why Turkey is in the present war.

J. E. Crowther.

Just back from an extensive tour of the Continent of Africa. Has a thrilling story of the chasing of submarines and escaping their torpedoes. Has the continent of Africa on his heart. A brilliant speaker.

S. Hall Young.

For years a missionary and explorer in Alaska. He will show you why the United States should be proud to possess Alaska. He outlines the conditions of Alaskan life and tells the story of its rugged past and bright future in a gripping message. A leading figure in the Presbyterian world.

A. R. Kepler.

Recently back from China. Went through the Chinese revolution and carries in his face a bullet wound received during that period. A watch-charm made from the bullet hangs carelessly from his vest. A silent witness to an heroic experience. He knows China thoroughly; her problems and her opportunities. One of the most successful of Presbyterian missionaries.

J. B. Trimble.

For many years an outstanding secretarial representative of American Methodism. A builder of big conventions. An exponent of successful methods.

James W. Bashford.

Pastor of great churches. Famous college president. Bishop in the Methodist Episcopal Church, with residence in

Shanghai, China. Speaker of great power; an author; a world statesman.

Herman F. Swartz.

A sociologist of renown. A student in social science at the Universities of Berlin, Paris and London. A specialist in the relation of the church to the American city. An interesting personality; a fascinating speaker.

Fred B. Fisher.

Team leader for the Western series of conventions. Several years of missionary experience in India. A traveler in other Mission fields. Three tours in Europe. A delegate to the Edinburgh World Missionary Conference. Associate General Secretary, Laymen's Missionary Movement of the United States and Canada.

Henry H. Kelsey.

Secretary for the Pacific Coast of the American Board of Commissioners for Foreign Missions. One of the commanding personalities of the Congregational Church.

Hugh L. Bursleson.

Head of the Editorial Department of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Morris W. Ehnes.

Editor of all the publications of the Missionary Education Movement. A master of missionary methods. A football star in college. Several years of service in Africa.

Some of the Themes.

China, an Empire and a Republic, Making America Christian, Can America keep Christ? Alaska, Our Northwestern Empire, The Place of Prayer in World Conquest, Who Will Rule Africa Tomorrow? India's Silent Revolution, Christ and Modern Social Conditions, Putting the Church on a War Footing, Efficient Leadership, War Experiences in Turkey, Critical Elements in the Missionary Situation, Making Good in the Local Church, The Biggest Business in the World, The Great Response to the World Appeal, The Modern Uprising of Men.

AN EQUESTRIAN FIGURE OF AN INDIAN GIVING A SIGN OF PEACE WILL STAND BEFORE UTAH'S NEW CAPITOL.

The figure is said to be a portrait of the great chief "Wasakie" of the Shoshone tribe, called by the white settlers of his section "The Peace Chief" because he always lived in friendliness with them. The model now completed shows the Indian sitting erect upon his horse, his right arm extended upward with one finger raised, the signal of peaceful intent between tribes.

The model is by Cyrus Dallin who has achieved wide fame in his sculptures portraying Indian life and character. Dallin has said:

"It was from the dress and decorations of the Indian that I gained my first ideas of art and beauty, and my first handling of clay was in the playing of an Indian game of clay slinging from the end of a willow stick, learned from the young Indian boys who with their fathers used to come in the autumn and camp around the town of Springville, Utah, where I lived, while they traded furs and game with its inhabitants."

The Christian Science Monitor says: "Listening to the story of Mr. Dallin's boyhood in this little settlement of Springville, is like listening to the story of a childhood spent in Plymouth at the period just after the Pilgrims landed.

The little boy lived in a one-story log cabin so located that the tops of the mountains and the foothills of the Wasatch range filled its horizon. The town itself nearby, was walled with adobe 10 feet high as a protection against the Indians and although most of his childhood seems to have been spent with friendly relations existing between the settlers and the Indians, Mr. Dallin says he can remember being awakened in the night by his mother to seek protection inside the palisade.

"As a youngster he was much out of doors. Barefooted, he helped herd the cows and cut the firewood, he picked berries or in company with his mates and the Indian boys explored caves, roamed the hills, rolled stones down the steep inclines and wandered in the canyons. The grown up Indians although not as talkative perhaps as the younger ones allowed the little white boy to follow them about as he studied and admired their many colored bead work their, delicately patterned baskets and jars, or their elaborately trimmed tools and fighting implements. Meanwhile he learned their words and their ways and gained a familiarity utilized later in his art to preserve some of their most intimate traits and characteristics.

"To the white boy surrounded by rough walls, bare of beauty, the art instinct of the Indians proved a stronger lure than the wild tales of the hunters and gophers and the rough ways of the cowboys who occasionally visited the settlement, and who had little if any appreciation of beauty.

"The Indian, as Mr. Dallin came to know him was gentle, kind to his horse and his children, peacefully inclined when treated fairly and with a capacity for lasting friendship, and an appreciation of beauty and of nature.

"His independence began when at the age of 14, in company with another boy he drove a wagon of produce to the nearest town, 40 miles away, once a week. This work lasted three months of the year and the boys received 50 cents a day for their labor. On these trips the boys carried their meals with them and slept in the open. During the autumn months, they gave a hand to hauling in the winter supply of fuel from Hobbie Creek canyon. Here, too the woodcutters slept out of doors, frequently being disturbed by a prowling bear of inquisitive disposition.

"Mr. Dallin's next occupation was in one of his father's mines. The money he earned there was intended to pay his tuition at the academy in Provo, a town north of Springville. One day as the miners were at work they struck a bed of soft white clay and young Dallin could not resist the desire to use it for modeling, so he set out to shape two life-sized heads, improvising his own tools as he progressed. He had always experimented with clay, carved wood with his pocketknife, and drawn sketches and caricatures on his slate, but these two heads were the first work to receive any public attention. So interested were the miners in the accomplishment that they talked of it far and wide through the town with the result that with two of his drawings the heads were sent to a fair in Salt Lake City. C. H. Blanchard of Silver City saw them there and was struck with the work and through him Jacob Lawrence, a rich mining man of Salt Lake City, became interested. The two men raised the money together to send young Dallin to Boston to study. Upon his arrival he went into the studio of Truman H. Bartlett on Federal street, where he began to model free of charge, doing the work in the studio between times. His first work was along the line of portrait

statues, and it was not until 1887 that he made his first powerful study of "The Indian Hunter." The model showed the Indian in the act of discharging an arrow and it received a gold medal at the competitive exhibition at New York in 1888.

"During the summer of the next year he went to Paris and entered the Julian academy. While there he modeled another statue called "The Signal of Peace," from some Indians in the Buffalo Bill Wild West Show with whom he had made friends and sent it to the Salon, and later to the World's fair at Chicago. This marked the beginning of a distinct period in Mr. Dallin's sculpture productiveness. It was purchased and placed in Lincoln park, Chicago as a memorial of the fair. It is an ideal statue, different in pose and in feeling from the one of recent date. The Indian, sitting erect also on his horse, and his spear in front of him, as he wails ready it seems to extend the hand of fellowship to the newcomer if such be his desire."

WANTED — A GENTLE-CHRISTIAN-MAN.

Pomona, Cal., January 3, 1916.

My Dear Sir Doctor:

I am inquiring a question about ,if you will please. It may not be that you know of the place in that China named Chengtu, but may be Cheng Tu, that way. I do not know that China. I would be so obliged if you will tell or inform me do you know one gentle Christian man living there. One quite only a gentleman is not the one I would please to know, but you see surely he must be one gentle Christian man. May I tell you? It is about one that is one Chinese. You do not know. I know him much. This is the way he write his name, Chi Bu Quong, who was no good, but is good. He was a Baba, which is no barber, but so beacuse he was born in the Straits. He had a shop. He was a heathen, and he had odd festas. I like him. That is sure. I give my heart to dear Jesus at Oakland, and I pass by at Pasadena, Pomona and other places. I like to bring friends into any church, which friends of my own people. It is not well to leave your friends away from dear Jesus. I was one Sunday asking some to go to church by me, but none had care to go. I was looking sure to get one, and I saw a sign like this: "Hurrah Esenihe Epekerots." I propose it an Italian shop, and I go in, and see one Chinese tending. I said no I did not want to buy, but want his boss to go church with me. He made laugh and said that he was boss. I said I was off for a blunder, and got coming out, when he said he would go with me. He did. He was Chi Bu Quong, who was called up Happy Chappy. He was happy. He did odd things. That sign was so. Read backwards and it is "Chinese Storekeeper." Now sure he went to church with me, then, and other thens, every Sunday. All right. He got Christian. He did. He say like this: Before for myself; after now for dear Jesus. I am true that he was all right. Now let me shortly tell. When so many Italians called to colors these days, I said I would not like war one little more, but if it please to call me, I go. Why? This way: I can do so many good things in the army. So many are not real true Christians, and laugh at priests, and not care. If I called, I could say to them about dear Jesus, and may be do pile good. I wanted to, for purpose they get killed in war, they die like cats, dogs, horses. No hope. I speak of same to him, Chi Bu Quong, and he say got same sort ideas

for his folks in his country, that China. I send my name and this address to the consular agent, and I pack my grip. In it some lot Testaments, for those never see same. Still it is packed. Not yet called. Now one day, that Christmas Sunday, Chi Bu Quong tell me he was so soon to make journey to Cheng Tu, or will it be Chengtu? He say he was jealous of me because I could go to a war, and do good. For I had told him. Then I said to him like this is: You have same chance. It is a fight for dear Jesus. See? Do some things! I made him see it, and he got Chinese Testaments to take, and he said good-by-you, and has gone to San Francisco to start for that China place. I pray for him. So this is it: I think if you know one gentle Christian man there, and give me name of him, I write him about Chi Bu Quong, and tell him to show him how.

"ANNIBALE SARTO."

This was the letter that I received last evening from a stranger, an Italian, Annabile Sarto. If I may use the expression, "it speaks for itself." This man led a Chinaman to Christ, and is solicitous for his welfare now that he is returning to China. He wants him to be found out at Cheng Tu by some missionary, who will look after him, and set him to work. By gentle Christian man" the Italians mean a missionary. They enfold the name "Christian" in gentleman very tactfully, I think.

In answer to the letter I am sending Mr. Sarto the name of Mr. W. N. Fergusson, who is the sub-agent of the British and Foreign Bible Society at Cheng Tu. Cheng Tu is in the province of Szechwan, where there has been, and still is, so much disorder. It was there that a few months ago 20,000 robbers were executed. What will happen to this Chi Bu Quong on reaching there, cannot be surmized, but if, as Mr. Sarto writes, he wants to work where there is war, he will have the opportunity.

I do not know this Mr. Sarto, but his letters shows a fine phase of the Italian character. The Italians come to our shores nominally Catholic, but out of tune with Romanism to a large extent. With scant welcome from the Irish Catholics, they are readily led to Christ by Protestant effort, as nearly or quite 500 Italian missions and churches in the United States show. Incident to this conversion, the Christ spirit in the Italian exerts itself, and he, from that time, is unceasing in bringing other Italians under the influence of the Gospel. Under Christ the success of the Italian missions is due to the Italians. They persist in bringing others to share their privileges with them. I have known of their extending their home missionary work beyond the bounds of their own race, and it is hardly surprising that one should bring a Chinaman to church. The Italians prefer their own missions, with the service in their vernacular; but if one is not on hand, they will (as this man seems to have done) take their candidates to an English-speaking service.

Another thing in Mr. Sarto's letter is worth mentioning, and that is the disposition on the Italian Protestant's part to want to be called as a reservist, that in the Italian army he may do good. The one thing that the Italian Protestant likes to do when he returns to Italy is to take a supply of Italian Scriptures for his friends, who, by the policy of Rome, are deprived of the printed Word. With the Gospel in heart and hand, he accomplishes missionary work that is often of splendid advantage. The prevalence of indifference and free-thought in the Italian army, and the eager interest of the Italian soldier in the reservist from America, opens up for the missionary spirit an exercise that he enjoys. He

is indeed a missionary, but I doubt if he ever calls himself a "gentle Christian man." W. H. MORSE, M.D.
Hartford, Conn., January 13, 1916.

Among the Churches.

Auburn.—The work in the church at Auburn is going forward nicely under the leadership of the new pastor, the Rev. Grant E. Shaeffer who came a few months ago from New Hampshire. At the January communion five persons were received into fellowship, four by letter and one on confession.

Pittsburg.—The recent annual meeting was held after a fellowship supper, gratis, by the Ladies' Auxiliary. Twenty-one members had been received in 1915, and \$3,770 raised by the church for local expenses. The Sunday School has been called "the liveliest thing in Pittsburg" by a public school teacher. It enrolls 160—the largest in its history, and through its clubs and classes has more social life than any five other organizations in the community. The average growth in all departments of church and Sunday School, members, attendance and finance, for last year was 40 per cent. The Ladies' Auxiliary, formed in May, has 32 active members.

Oakland, Olivet.—Olivet Congregational Church of Oakland held its annual meeting Wednesday evening, Jan. 12 in the Parish Hall. Officers for the new year were elected and other business conducted around the tables after a remarkably pretty and delicious dinner. The men of the church took charge of the dinner (under the leadership of Mr. E. F. Hall) as a compliment to the ladies who have prepared so many successful affairs in the past. Mr. Ernest Simonds was chosen chairman for the evening. While Olivet has suffered, as have many other churches, from the effects of the Exposition and of the hard times, we were all gratified with the report of the S. S. Under our faithful Supt., Rev. Benj. Gould, it had made an average of 114 attendance and \$4.19 collection for every Sunday in 1915.

Bakersfield, First.—The annual dinner and business meeting, was held on January 14th. with an attendance of 140. This is the largest number that has ever been present on such an occasion. The ladies served a fine dinner in the church parlor, which was followed by the program, given in the auditorium. Some excellent music was rendered and reports were given of each department of the church work with some very encouraging features. Officers for the new year were elected, and the pastor, Rev. E. R. Fuller, asked to continue in his position. This is his nineteenth year as pastor of First Church. There were 28 admissions to the church, during the year, 13 of which were by confession, and 15 by letter. A good number of these are heads of families.

Cupertino Union Church, C. M. Streeter, Pastor.—Several things have recently occurred at the church that are encouraging in the work. The Sunday School was never so large and well attended and so efficient as at the present. The enrollment has reached nearly 200. The Christmas

services of the Sunday School was the occasion of a crowded church that enjoyed the program and the social event that followed. The recently organized Christian Endeavor Society, has a membership of about 35 and often has an attendance of 40 or 50. Most all of these young people are high school, normal, and college students. A recent bazaar of the Ladies' Aid Society was the occasion of one of the largest social gatherings of the year. About \$175 was added to the treasury as a result. At the Communion Service Sunday morning of the 16th., six were received into the membership of the church on confession of faith and thirteen children were baptised. Last year from Christmas to Easter the pastor preached a series of sermons on "The Life of Jesus". This year another series is being presented on "The Teachings of Jesus," preparatory to the Holy Week services at Easter time. The fellowship in this church is most delightful and inspiring.

Redwood.—The Annual Meeting of Redwood Church was held Thursday evening, January 20th. Dinner was served by the Ladies in the church parlors—about one hundred and twenty enjoying the good things provided—the younger set doing the waiting on table. The reports show the church to be in good healthy condition. Current expenses have been met, also apportionment for benevolences. Twenty-seven were received into membership, twenty on confession. Present membership 230. Like most churches about the Bay the Exposition made it difficult to hold the people, but better things are in store in the coming year. The Layman's night (first Sunday in each month) has proven quite a success, when an out of town speaker makes the address, and two or three laymen are on the platform with the pastor. The chief work before the church this year is the building of a modern edifice, committees are at work and it is hoped in the near future to have a building which will be a credit to the denomination and will properly house the large Sunday school which is our great work. Last year the average attendance at Sunday School was 114. The church is united and happy under the wise leadership of its loved pastor, Rev. C. H. Stevens, and looking over the way we have come thank God and take courage for the work before us.

Los Angeles, Park.—Park Church, Rev. C. N. Ferris, pastor, entered the new year much encouraged by the reports given at its annual meeting. In a year when many were straightened by the severe financial conditions, the church came through with a balance in its treasuries, and its benevolences more than met in full. In the Bible School a missionary superintendent tells a story the last Sunday of the month, and on the following Sunday the offering is given to missions. The plan is a valuable one. Some 31 new members have been received during the year, 13 being on confession of faith, with several others soon to unite. The church congratulates itself on the large proportion of these new members who are teachers in the city schools, several of whom are active workers in our Bible School. An intermediate Christian Endeavor Society, organized in the Fall, maintains an excellent attendance. Also in the Go-to Church-Band, an encouraging number of boys and girls remain in the morning service. In fact the large proportion of young people and children in our Sunday meetings is a very hopeful feature, and on this matter we lay great emphasis. During the year, by help from the C. C. B. S., the indebtedness on the beautiful new church has been reduced

to \$1500 which can easily be handled in the ten annual payments. The pastor reported 900 calls, 8 weddings and 16 funerals. Park church intends to master its difficult situation and to become a great force for the gospel and for righteousness in its section of the city.

THE FIFTIETH ANNIVERSARY OF THE ARRIVAL IN CALIFORNIA OF THE REV. EMANUEL HOSKINS IS CELEBRATED.

The Congregational ministers of San Francisco and vicinity celebrated last Monday the fiftieth anniversary of the arrival in California of the Rev. Emanuel Hoskins, pastor since 1910 of the Ward Memorial Church of Oakland. Mr. Hoskins was ordained to the gospel ministry in 1880 and has been in all the years since then one of our most valued and beloved workers.

A lunch was served by the ladies of the Mission Congregational Church at the close of the Monday meeting of the ministers and there were around-the-table talks and reminiscences. Professor Ham presided. Dr. Walter Frear spoke first, stating that the churches owed much to Mr. Hoskins; that with thorough consecration he has been willing to serve where others often would not; that he had never undertaken a work by which he had not stood faithfully despite the difficulties and that he built well wherever he had been, never leaving any roots of bitterness.

Dr. Van Horn's word was: "We have been honored by his work, and we rejoice over these fifty beautiful and helpful years in California."

The Rev. B. F. Sargent, who has had somewhat intimate acquaintance with Mr. Hoskins in some of his fields, told of finding him one day at work shingling the little church building at Guerneville, and of getting in answer to his question why he was doing the shingling the words "If I put this roof on I know it won't leak."

That, remarked Mr. Sargent, was characteristic of all of Mr. Hoskins' work; it was first-class, well-done, never faulty; and it was remembered and treasured wherever he had been.

Professor Buckham of Pacific Theological Seminary told of the beginning of his acquaintance with him at an Association meeting in 1904 and of the early California word pictures which he listened to then and which abided with him yet today. Reference was made by Dr. Buckham to the fine statement of his Christian experience and belief which Mr. Hoskins had made at the time of the recognition service in the church where he is now pastor.

All in all it left the impression that he was a man of open mind, one who looked into things for himself and who kept in touch with the thought of the time—things new as well as things old.

Mr. Hoskins reponded in his modest way. Expressing the esteem in which he held "the courtesy and kindness of the brethren in giving the lunch", he told of the consecration of himself to God at the age of 13 and referred with gratitude to the fact that in all but two of the 65 years since that time it had been given to him to lead some persons to Christ. He entered only briefly into his many interesting experiences in home missionary fields in California, but has promised to write out some of the most valuable and suggestive for *The Pacific*.

Mrs. Hoskins was at the lunch, and an appreciation of

what she was known to be as a helper to Mr. Hoskins in his work was expressed by the Rev. G. A. Charnock.

Several members of the Ward Memorial Church were also in attendance.

PRESIDENT FITCH OF ANDOVER AT POMONA COLLEGE AND ELSEWHERE IN SOUTHERN CALIFORNIA.

Pomona College, and through it several of the churches in Southern California, have enjoyed an unwonted privilege in the visit of President Albert P. Fitch as lecturer at the College upon the Joseph H. Johnson Foundation. In addition to the formal course of lecturers, Dr. Fitch spoke, as his time would permit in a number of the Congregational Churches, viz., at the First in Los Angeles, the First in Pasadena and the Pilgrim in Pomona. He was also the principal speaker at the annual meeting of the Congregational Club of Southern California. The general theme of the lectures was "Religion and the Undergraduate"; the special topics discussed were:

"Religion and Scholarship."

"What can Religion do for an Educated Man?"

"What is Salvation? Do we want it?"

"The Exceeding Difficulties of Belief."

"Religion in Action. What does that mean for the Undergraduate?"

"The Principles which govern the Intelligent Choice of a Vocation."

The new Bridges Hall of Music in which the lectures were given afforded opportunity for many friends of the College in Claremont and vicinity to attend. With the large student body, the building, despite the unfavorable weather, was taxed to accommodate the audience that assembled. Rarely, if ever, has anything entered with such marked effect into the lives of the students. The speaker's ability to recognize the students' standpoint, to appreciate their needs and difficulties, together with a profound knowledge of his subject and a deep conviction of the truth of his message, gave to his utterances the weight of unquestioned authority. Men and women caught something of his vision and enthusiasm, and were moved as only a great theme and a great speaker can move them.

On account of the storm it has been necessary to postpone the exercises of the Day of Prayer for Colleges at which it was expected that President Eaton would speak.

GEORGE T. HAWLEY. . .

Mr. George T. Hawley one of the most helpful of California Congregationalists, passed into the other life from his home in Oakland on Saturday of last week. Mr. Hawley came to San Francisco in its early history, and was for many years a member of one of the leading business firms. He was a member of the First Congregational Church of Oakland for many years and was active in all its affairs. The following resolution adopted on Monday by the trustees of the Northern California Congregational Conference and the California Home Missionary Society indicates his wider service to the denomination:

"Resolved that the trustees of the Northern California Congregational Conference and the California Home Missionary Society learn with deepest regret of the death of Mr. George T. Hawley, of Oakland, California.

"We remember the long and efficient service of Mr. Hawley as a member of this Board, and his efficient and careful

attention to the financial details of the work of these bodies as Treasurer.

"We recall with unfeigned gratitude his wise counsel and always genial Christian personality. It was due in no small measure to Mr. Hawley's influence that so large a place has been made for the work of our Congregational churches in California.

"We desire to express to the members of his immediate family our profound sympathy in his loss and our unswerving confidence in the certainty of the larger life into which this our beloved brother has already entered."

NOTES AND PERSONALS.

Secretary Wikoff of the Church Building Society returned from the East on Tuesday.

The address at the meeting of the Congregational Ministers of San Francisco and vicinity next Monday will be given by the Rev. Dr. Chandler of India.

The Rev. B. M. Palmer of Pacific Grove came up to the Monday meeting of the ministers in order to hear President Fitch of Andover, and is spending a few days in the bay region.

The Harvey G. Miller, pastor at Paradise, has been spending a few days in the bay cities. Mr. and Mrs. Miller are much pleased with the work on which they entered a few months ago in that lovely town and valley.

Dr. Van Horn of the First Congregational Church of Oakland began last Sunday morning a series of sermons in theology popularly stated in the terms of today. His evening sermons are based on the plays of Shakespeare.

Several of the members of the First Congregational Church of Oakland have passed into the other life recently. Last Sunday's calendar mentioned two of them as follows: "In the loss of Mrs. Mary M. Brock and Mrs. E. H. Vance, we have made a sad start in the new year. Both were faithful Christians, devoted to all good things and loyal to the church. Mrs. Brock had a peculiar relationship to the church because of her long service as president of the Ladies' Aid. For years and years she watched its growth, planned for its luncheons, gave herself unsparingly in service. How we shall miss her, too, at prayer meeting, for which she had a wonderful love!" Mr. George T. Hawley, a California pioneer, and a long-time member of this Oakland church, entered the other life last Saturday, and a few weeks ago the call came to Mr. H. M. Stearns. For many years Mr. Stearns paid his subscription to The Pacific on Valentine's Day—always calling at the office or the editor's home to do so.

JOINT QUARTERLY MEETING.

The quarterly meeting of the Northern California Branch of the Woman's Board of Missions for the Pacific and the Woman's Home Missionary Union of Northern California will be held February 3rd at Bethany Church, San Francisco, 25th and Bartlett streets, reached by Valencia or Mission street cars.

Sessions at 10:30 A. M., and 1:30 P. M. Reports from Home and Foreign fields, and the National Council.

Addresses by Rev. J. S. Chandler of Madura, India; by Rev. Henry M. Bowman, at work among the Indians in Northern California, and "Personal Reminiscences of a Home Missionary Pastor's Wife."

LAYMEN'S MISSIONARY MOVEMENT METINGS ON THE PACIFIC COAST.

Dates are as follows: Spokane, Feb. 6-9; Seattle and Tacoma, Feb. 9-11, 13; Portland, Feb. 13-16; Sacramento, 16-18, 20; San Francisco, Feb. 20-23; Fresno, Feb. 23-25, 27; Los Angeles, Feb. 27-Mar. 1; and San Diego, March 1-3-5. These conventions will afford an incomparable opportunity to stir profoundly the manhood of our churches and enlist men anew in a great work.

Speaking in St. Paul on the 9th of January concerning this movement, the Rev. H. H. Wikoff said:

"The Laymen's Missionary Movement is a distinct movement. It embraces eleven denominations representing 22,000,000 Protestants in the United States. It contemplates seventy-five conventions in the leading cities of the United States. Sixteen conventions have been held at which 25,000 men registered. At this rate 125,000 men will register for all the conventions.

"It is a missionary movement. Its purpose is to arouse interest in and the advancement of the Kingdom of God.

"The purpose is ultimately to carry the gospel to the entire non-Christian world by the establishment of schools, colleges, churches and hospitals. Life is represented by the home, the state, the shop, the school and the church. We must bring all to the subjection of Christ."

OREGON LETTER.

By George H. Himes.

The Waverly Heights Congregational Church held its annual meeting on December 31st. Forty new members were added during 1915—doubling the resident membership of the church. Encouraging reports were made by all departments of the church activities. More money was raised for current expenses and benevolences than in any previous year, the latter amounting to \$140, and it was voted to increase this amount to \$150 in 1916. The Ladies' Aid Society of thirty-one members had an excellent year, raising \$344, \$60 of which was devoted to the current expenses of the church. The Society has pledged \$180 for current expenses in 1916. The primary department of the Sunday School has outgrown its quarters, and the necessity for additional room has become so imperative that the trustees of the church have been authorized to remodel the present primary room or build a new one on the church lot just south of the house of worship. This improvement will cost, it is estimated, about \$600. The church has no debt except street assessments, and they are paid as they fall due. More than a year ago a survey of the entire parish was made and it was found that it contained 1234 families, representing forty-three different denominations and cults. During 1915 the pastor, Rev. A. C. Moses, and his family, which includes his Secretary, who is also Sunday School visitor, made 2014 calls. Twenty-two members of the church have promised the pastor that they would make at least one call a week under his direction during 1916.

The annual meeting of the Corvallis Church, Rev. E. T. Sherman, held its annual meeting and banquet on January 19th. All reports were most encouraging, progress being noted in all departments of the work of the church. The necessity for a new house of worship is great. The Dorcas Society now has \$1,000 in hand for that purpose.

Rev. E. S. Bollinger, of the Highland Congregational Church of this city, and Rev. A. S. Donat of the Riverside Church, Hood River, exchanged pulpits today.

The Congregational Church at Stevenson, Washington, Rev. Charles H. Nellor, pastor, lost one of its most efficient workers during the past week in the death of Mrs. Bertha Alice Attwell. She leaves a husband, six children, a sister and an aged mother to mourn her death.

The Layman's Missionary Convention, which is to be held in this city February 13-16, is being actively worked up by efficient committees from all the principal churches. A number of the ablest speakers in this nation have agreed to be present, and present indications point to the probability that there will not be an auditorium in the city to accommodate the attendance.

After a little touch of winter in this city—the first in three years, beginning on January 1st, and continuing eighteen days, during which time every morning was below freezing point (32 degrees) and one morning 19 degrees below that point, accompanied by a snowfall totaling 18 inches, we now have the average normal conditions of weather here. Our lawns and roses, protected by the snowfall, have passed through the frosty weather unharmed, so experts have stated.

Portland, January 23, 1916.

The Home.

ON GIVING ADVICE.

No part of conduct asks for skill more nice
Though none more common than to give advice. . .
And where's the wonder when we will obtrude
A useless gift it meets ingratitude?
Shun then, unasked, this arduous task to try;
But if consulted, use sincerity;
Too sacred is the welfare of a friend
To give it up for any selfish end . . .
Yet still on truth bestow this mark of love
Ne'er to commend the thing you can't approve.

—Stillingfleet.

THE BOY AND HIS HEROES.

My small friend, Jack, is a philosopher of the first order—Jack of the big blue eyes and the fascinating smile. And Jack's turn for philosophizing shows itself nowhere more distinctly than in his hero-worship. In his little mind there stand one high altar and a number of lesser ones. The altars are permanent, but the incense on them does not always go up to the same gods. Jack's worship takes the most subtle form of flattery. He is a born imitator, and from month to month lives under the dominance of successive ideals. If you told Jack this he would laugh at you. All the same, Jack is following an ideal just as surely and often much more distinctly than you are yourself.

Jack's imitation is a piece of clever induction. Being a practical, small person, he does not care for fairy tales, and only for ordinary stories when they have a sufficient amount of steam, electricity, gunpowder, wild animals, knives and Indians mixed up with the human emotions, but he does not have a boy's love for well-told, eventful biography. Being also a concrete philosopher, Jack does not draw his ideals in any abstract terminology. He holds them in his mind as living men and women. Jack reasons, and not unfairly, that what made the hero admirable would also make him admirable.

Even the hero's faults and mannerisms come in for due meed of imitation. If the hero wrote a very bad hand, hardly, indeed, distinguishable, Jack views with complacency his own abominable scrawl. If the hero was masterful, Jack is masterful and lords it over his smaller brothers and sisters up to the margin of his ability to suppress insubordination. If the hero played for high stakes, Jack affects an equal recklessness. In turn Jack is prince or bandit, soldier or saint. And not Jack only, but the clumsiest stable boy has a touch of genuine hero worship and follows his cult unbeknown to the literalist who employs and abuses him.

The trouble with Jack's heroes, when they are altogether self-chosen, is that their credentials are not always good. If one takes life seriously, even the accepted heroes of the world may not pass unchallenged. They may prove monsters reported heroes through the stupidity of past and present chroniclers. It is a pity at this stage of the game for boys to worship Napoleon. If the hero be fictitious, then Jack is at the mercy of any knight of the pen who may choose to dip into his imagination. The prime defect of the traditional dime novel is this setting up of altars to false gods. When the hero is in the flesh it is worth remembering that his merit may be the smaller part of him, and Jack can hardly be expected to discriminate.

That Jack's heroes are not consistent with one another goes without saying, but is less serious than one might at first suppose. In glancing back at my own list, and noticing that it contains such dissimilar persons as Marcus Aurelius, Davy Crockett, Lord Macaulay, St. Francis, Darwin, Clifford and Emerson, I am more struck with the fact that each had something to give than I am with the oil-and-water character of the mixture.

But even when the heroes are quite legitimate, the important fact that the majority of them, however great, are no longer literally imitable is apt to escape Jack's notice, as indeed it often escapes our own. St. Francis was unquestionably the most beautiful personality of the middle ages. But this must not blind one to the fact that as social, economic doctrines, his espousal of poverty and his magnification of alms are thoroughly unsound; that, reproduced to-day, they would be unpardonable sentimentality, and that they may even be responsible in part for the hordes of beggars which still disgrace Italy.

A most compelling example of the perfect life was Jesus, and he has been held up by pious souls to the hero worship of generations of children, without, it seems to me, any very adequate result. The defect here is not in the hero and not in his lack of universality. It is in the terms of the imitation. For prudential reasons Jack is nominally a disciple and lays up for himself treasure in heaven at the rate of a penny per Sunday. But it would be difficult for Jack, even if he wanted to, to follow out his cult seriously. To so prosaic a mind, the imitation of Jesus looks like the veriest moonshine. To a mind of another type, to a mind like Tolstoy's, for example, the imitation becomes a bit of fantastic literalism. It is given to but few spirits to seize upon the timelessness of the Christ idea and translate it into the terms of the present moment, and we cannot expect it of an unaided boy.

So the two facts remain: first, that Jack is an undoubted hero worshipper, and this quite as truly whether his hero be a modern money-getter or an ancient sage; and, secondly, that this cult leads to the kingdom of light only as the heroes be intelligently chosen and intelligently imitated.

The way to turn this situation to good account seems to me very simple. It is to be much less careful about getting down town early to the office, much less diligent in business when the business is not significant, and very much more careful to see what Jack is reading, what sort of companions he is going with, what thoughts are filling up his days. In a word, it is to look after Jack's heroes.

The common method of the paterfamilias and the method of the lady back of the coffee cups, the method of attacking Jack's conclusions instead of going to the heart of the matter and transforming the premises, is thoroughly unsound, thoroughly unpsychological. It is a method supposed to take less time, one of the cheap and nasty's of commercialism. But it were far better to let Jack grow up an honest heathen, passing from savage to barbarian, from barbarian to semi-civilized, from semi-civilized to Bostonian, working out his own salvation without hypocrisy, even if necessarily without speed, than to rob him of directness and sincerity. Every thoroughgoing educator would much rather have to do with an honest bad boy—if an honest boy could be bad—than with a smoothed-over youngster of double life—an outer shell of conformity and an inner soul of anarchy.

It is a real obstacle that so very few heroes, and especially so very few that Jack unaided would be apt to elect for his own, are open to objective imitation. Even the greatest of them, Socrates, St. Francis, Jesus, need interpretation. The time-setting counts, and that is precisely what Jack cannot be expected by himself to lay hold upon. The Zeitgeist determines the outer aspect of heroism, the variable part—the thing that Jack sees. It is the spirit in the hero, the subjective part of him, that is timeless and eternal—the very thing that Jack fails to see. If the hero, fallen on days of violence, must needs take to arms, it is the arms that Jack sees. A drum, a tin sword, a dummy rifle, a cocked hat become the insignia of heroism, and in these Jack struts about a bit taller than he commonly is in Knickerbockers without such re-enforcements. Later, he either continues his mistake of supposing sword and gun to be necessarily heroic, or else he mistrusts heroism altogether, and gives himself over with open cynicism to the pursuit of the material.

It is needless to remark that both this mistaking of values and this disillusionment are tragic in their mischievousness. For, after all, it is the idea that is significant, the idea underlying Jack's life and making it splendid or mean. What Jack sets his heart on, that Jack will get, get it in larger or smaller measure, but quite certainly get it. If I may quote the wise Goethe once more—"Be careful what you pray for in your youth lest you get too much of it in your old age."

It would seem, then, that Jack's heroes need selection, revision, interpretation. Their influence will naturally depend upon the hold which they have on Jack's affections and the persistence of their image. Now, however potent the world of make-believe, flesh and blood are still more potent. However imperious the impression made by Caesar or Davy Crockett, the living comrade out-rivals him. It is Jack's contemporaneous heroes that I should most want to scrutinize.

This brings me finally to the very kernel of what I have to say, and it is simply this: that the most available hero for Jack to follow, and the very best, is just yourself—father, brother, uncle, cousin, friend, schoolmaster, whoever you may be—provided in your own way you are interpreting anew the Christ idea, and are resolutely purifying, perfecting, expanding your own life, and are moving with

gentle compulsion into the beautiful kingdom of the light. Jack will accompany you. He is a born hero worshiper. And when later you must needs drop his hand for a time in order yourself to pass into that undiscovered county, his heart will warm itself with your memory, and his life will be graciously led by the same kindly light that led you.—C. H. Henderson.

For The Children.

GETTING EVEN.

"I'll get even with him. You see if I don't."

Uncle John looked up from the article he was writing. "Who is it you are going to get even with?" he inquired, smiling quizzically into Fred's frowning face.

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him play on our nine. We were using my ball today—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it as far as he could out into the lake." Fred's eyes were flashing.

"And you want to get even with such a low-down trick, as you rightly call it," Uncle John said, slowly.

"I will, too. I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow does low-down tricks he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said, slowly.

"Exactly. Now tell me, wasn't that just what you intended to do; to do something just as mean to him as he had done to you? In other words, to lower yourself to his level?"

"Yes, it was," Fred admitted.

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later Fred came in, his eyes dancing. "Well, Uncle John, I got even with Frank," he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was just this way, you see; I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did. And, likely as not, I'd throw their old ball away, too. So, day before yesterday, I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and say, but he can play ball! He made more home runs than anybody else. Charlie Strong is going away next week, and Frank is to have his place. But what I started to tell you was that Frank came and brought me a new ball to-night—just like the other one. He went out into Mr. Nelson's field and pulled mustard in the hot sun all day yesterday and today to get the money to pay for it with. So it seems to me he is up on the level again, and we're even up there. And I tell you, it feels a lot better than getting even the other way."

Uncle John's face had lighted up. "I should say it was better. Shake hands on that, young man. I'm proud to shake hands with you."—The Christian Guardian.

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